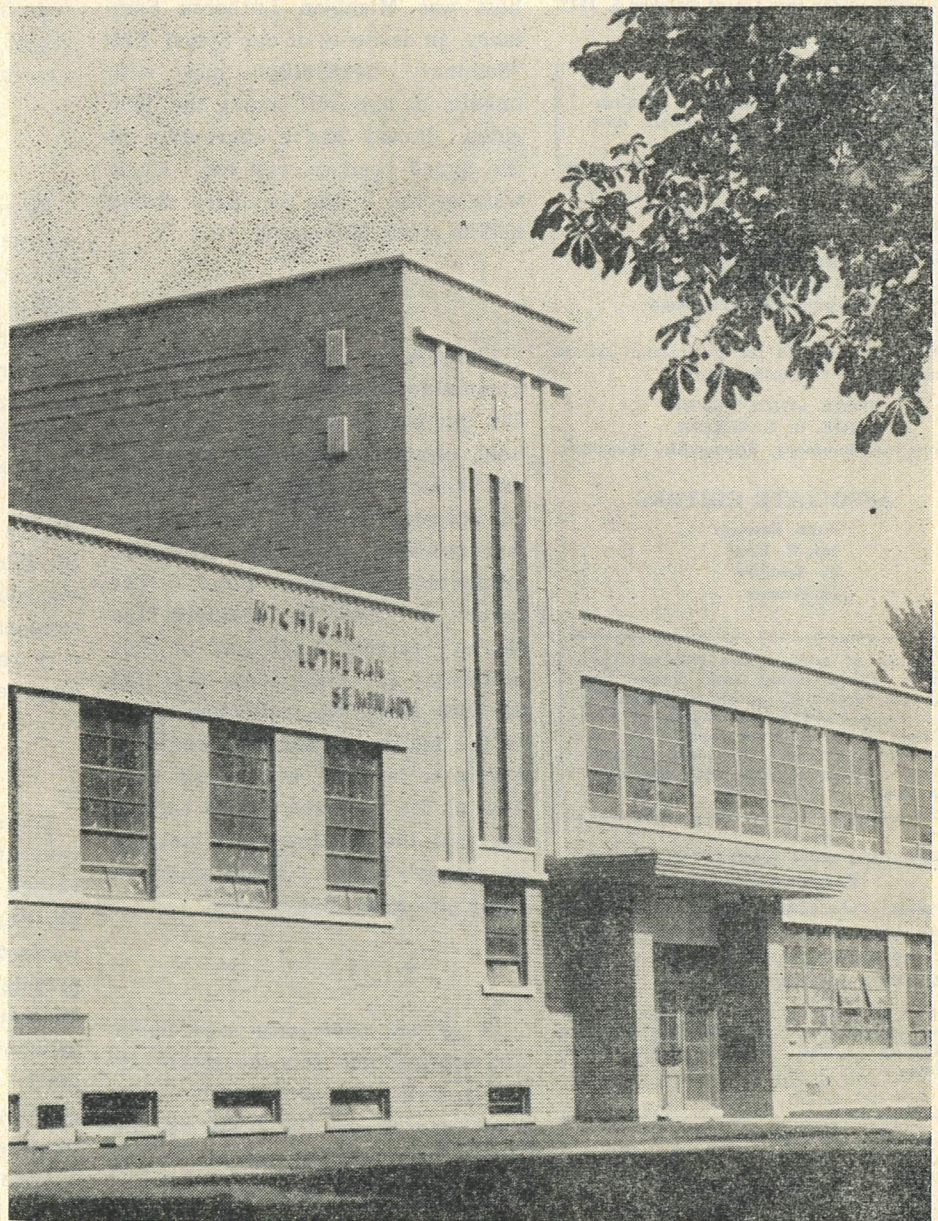


the Northwestern **UTHERAN**

SEPTEMBER 4, 1955 • Volume 42, Number 18



*"The Lord our God be with us, as He was with our fathers,
let Him not leave us, nor forsake us." 1 KINGS 8-57*

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COVER DESIGN

Site of Thirty-third Convention
Michigan Lutheran Seminary
Saginaw, Michigan

Convention Sidelights

Saginaw, Michigan, scene of the thirty-third biennial convention of the Wisconsin Synod, is a pleasant city bustling with 90,000 inhabitants. Its streets and main arteries are lined with trees, reminiscent of its logging days. The delegates were duly grateful for the cool weather furnished to the convention by the state of Michigan. The convention host was Michigan Lutheran Seminary, an academy of our Synod. The "Seminary hospitality" met with unanimous approval among the delegates. Rarely has a convention of the Synod been so well fed. Meals were served in the Seminary dining hall to about 275 guests.

* * * *

The sessions were held in the new gymnasium-administration building. The gymnasium was large enough to hold comfortably all the delegates and visitors of which there was a considerable number. This building was erected with funds from the Centennial Building Fund. The cover of "The Northwestern Lutheran" carries a picture of this building. It would seem that the \$400,000 from this collection given to the Michigan Lutheran Seminary has been invested wisely and well. Few of the delegates would care to say that the Seminary did not get its money's worth. That's quite an accomplishment these days!

* * * *

In official attendance were about two hundred and fifty delegates. Of these about 170 were voting delegates chosen on the basis of one pastor, male teacher, and layman for every ten pastors, male teachers, and congregations. The remainder of the delegates were "advisory" — chairmen and members of various boards in Synod. The delegates represented

a considerable amount of talent: bankers, lawyers, doctors, accountants, the chief of police from a flourishing midwestern city, business executives, and, of course, a goodly number of farmers from our rural congregations. All of them were alert to the serious business at hand and took active part in the discussions both on the floor of the convention and in committee meetings. We would say that the congregations were ably represented.

* * * *

Dean of the delegates were the octogenarians: Pastor F. Upplegger, 87, superintendent of the Apache Indian Mission, Arizona; Prof. Otto Hoenecke, 84, former president and still professor at Michigan Lutheran Seminary; Prof. J. Meyer, 82, former president of our Theological Seminary and still teaching there; and Pastor J. Brenner, president emeritus of the Wisconsin Synod, pastor of St. John Church, Milwaukee. These vigorous and competent men are the soundest argument against compulsory retirement at sixty-five that we know of.

* * * *

There were many visitors at the convention from all parts of the United States — New Jersey, California, Texas, Washington, and the midwestern states. Dr. J. Behnken, president of the Lutheran Church—Missouri Synod, and Dr. A. Fuerbringer, president of Concordia Seminary, St. Louis, Missouri, both addressed the convention. Many congregations sent their pastor and a layman at the congregation's expense to sit in on the convention. Interest and attendance were unusually high.

JAMES P. SCHAEFER.

Matthew 24:11-14

This sermon was preached at the opening of the Convention of Joint Synod at Saginaw, Michigan, by Professor Karl Schweppe

THE last time we met here as a Synod was in August, 1941. Since then, some changes have taken place. A number of those who at that time were active participants in our deliberations are no longer with us. They now sleep the sleep of the blessed. In the meantime, we have also expanded at home and abroad. We now have more congregations, more missions, more schools, more pastors, more teachers, and more men and women preparing for work in the Church.

When we look at the past fourteen years in that light, we humbly confess that God has prospered us in spite of our frailties and frequent misgivings. But when we take another glance at these fourteen years, we find almost no change at all. We still face just about the same problems and the same situations, and they haven't improved. On the contrary, they become more pressing with each passing hour. And what about the next two years, or even after that? What are the prospects? Are they brighter and better? We should like to think so, but when we search the Scriptures, we soon discover that they paint an entirely different picture.

In speaking to His disciples about His coming and the end of the world, Jesus told them what to look forward to. Among other things, he said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars . . . for nation shall rise against nation and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places . . . and ye shall be hated of all nations for my name's sake." That is the future. Nothing very pleasant or attractive, but, nevertheless, we must cope with it. Our Lord hasn't left us in the dark as to what we are to do under such conditions. In our text —

GOD CALLS TO US TO STAND
FAST, TO ENDURE IN
THE FAITH

We note

1. *that there are some difficulties connected with this; but*
2. *that God has overcome these difficulties for us.*

Although our God has predicted increasingly distressful, calamitous, and fearful days for the era immediately preceding the judgment, He nevertheless has a word of comfort for us Christians. We need not now hurriedly let go of everything and look about for some new means of preparing for that final hour; we need not worry as to whether we have what is right and what He wants us to have. No, as Christians we have been going about it in the right way. As Christians we know that we are not worthy of one ounce of mercy, but, in accordance with His promise, we have put our trust in Jesus' blood and righteousness. We have depended on this that God for Jesus' sake has wiped out all of our sins and again looks upon us as His dear children. We have believed on the Lord Jesus Christ, and trusted in the promise that through Him we shall see salvation. What a comfort it is to hear from Christ Himself that we have not built our hopes upon the sand! What he said to His disciples many, many years ago, He now says to us: "Endure, hold out, fight the good fight of faith in the future as you have in the past." That is His prescription.

But it isn't so simple. "False prophets shall arise, and shall deceive many." Prophets are people who preach and teach the Word of God or who at least pretend to do so. False prophets are they who say much that God has not said, and who distort some of that which He has said. And it isn't going to be so easy to endure and to hold out as would be the case if there were only one kind of prophets, people who could be depended upon absolutely to proclaim unto us nothing but that which is written in the Book of Life.

That isn't the case; false prophets who will deceive many. Sometimes they come clothed in the same garments, occupying places similar to those of the faithful ones, and with their glib tongues, their holy and sanctimonious airs, their social

graces, they succeed in deceiving many. We read of such in the Scriptures. In the Book of Acts we are told of a man named Theudas, who pretended to be someone, and a certain number, about four hundred, gathered themselves unto him. When Philip came to Samaria to preach Christ Crucified, he found there a certain Simon, who had bewitched the people, and they all held unto him, from the least unto the greatest, saying, "This man is of God." It took a great deal of effort on the part of Philip to root out the influence of this Simon, this false prophet, and if you search the history of the Church, you will find that such people have arisen at all times and at nearly all places, and, no matter how strange their doctrines, or how contrary to that of the Word of God, they have always succeeded in gathering followers around them.

In these latter days, when it should be our chief concern to stand fast in the faith, we have the same difficulty to contend with: false prophets who shall deceive many. It's impossible to name them all. We think for instance of those who maintain that Christ will return to this earth and rule here for one thousand years, that the Church will experience a great outward triumph, that the Jews as a nation will be converted, and that Jerusalem will again become the great capital and headquarters of Christendom. That doctrine appeals to people. They think it only fair that eventually the just will rule over the unjust. The Bible knows of no such future for the Church of God here on earth. He promises her only trial and persecution to the end of days. We also have the thousands who still insist that if they live right, give liberally to charity, God will have to take them in, although the Scriptures plainly state that by the works of the Law shall no man be saved. There are preachers and teachers who deny or becloud the verbal inspiration of the Scriptures, who reject Jesus as the Savior, who tell us that the Bible is attractive only to people of immature minds. We are told by some that doctrines are of no great importance, that all church bodies ought to unite into one

Editorials

The "How" of a Convention

As the thirty-third convention of the Wisconsin Synod was called to order at 2:30 p. m., August 10, by the president, Pastor O. J. Naumann, a tremendous amount of business lay before the delegates. President Naumann reviewed the ground to be covered in his report to the convention: our relations with the Lutheran Church—Missouri Synod; mission expansion crippled by a shortage of manpower and funds; improving facilities at our colleges and academies; weighing a budget of \$2,500,000.

These matters were reported in detail to the delegates in a booklet of some fifty pages. At the convention an additional fifty pages of mimeographed reports were distributed. On hand also were requests for three Synodical academies — high schools — and the preliminary planning of a fourth. Expenditures in this department could mount into the millions of dollars. What was decided in these matters is reported elsewhere in this issue of *The Northwestern Lutheran*. It might be of some interest, however, to know how this business was completed in only eight days.

Nineteen Floor Committees

The numerous requests, reports, and communications were placed into the hands of a floor committee appointed by the president from the delegates. At this convention there were nineteen such floor committees numbering in size from three to twenty-two members. About half the number on each committee were laymen. Each floor committee reviewed the requests and work of the various departments of Synod. It was in these nineteen committees that much of the convention work was done.

The Work of the Floor Committees

The pattern followed by each committee was usually about the same. The committee first met to organize itself, choosing a secretary and a chairman. After it had studied the reports and requests it held open meetings to which delegates were invited who wished to speak on the matter. Many delegates took advantage of these open meetings to express themselves on points which interested them. At one open meeting — Floor Committee No. 2, On Church Union Matters — almost two hundred delegates and visitors were present to hear and speak on the matters before this committee.

This committee work continued for three days and longer before the committee felt itself ready to make recommendations to the convention. After the committee had adopted its final report, the report was sent to the stenographers' office where it was duplicated for the entire convention.

Reporting to the Convention

The committee was now ready to report to the convention. The mimeographed copy of its report was distributed to the delegates and the chairman or secretary of the committee went to the speakers' microphone and read the report. If the report was long and involved, it was usually read and adopted a paragraph at a time. Again every delegate and advisory delegate — and even visitors! — could speak if they wished. Usually, however, the committee had done its work so well that it could be adopted with only minor changes, if any.

In this fashion the reports of nineteen committees were discussed and acted upon by the convention. It was only through the hard and conscientious work of these committees — one committee totaled more than forty hours of work — that the matters before the convention could be completed in eight days.

Democracy in Action

This is democracy in action. In a conversation one of the lay delegates remarked, "I thought that at one of these conventions a couple of pastors got up, told us what to vote for, and it was voted through. I was a representative in city government for many years and never did we have democracy like this." During a very important debate a layman from the Lutheran Church—Missouri Synod was granted the floor and spoke for at least fifteen minutes. And there was none there who felt that he ought not have the floor! Debate was open and frank and everyone who wished to speak was encouraged to do so. No time limit was placed on the speakers and we are thankful that none was necessary.

The decisions of this convention which will soon be coming your way were arrived at fairly and openly. If resolutions were forced or "railroaded" through, the eyes of this observer failed to see it. This is not a tribute to our eyesight, but a commentary on "democracy in action."

JAMES P. SCHAEFER.

grand organization and thus really make an impact on this world, regardless of what they believe or whether they believe. We hear new interpretations and applications of Bible passages, rejection of truths that have always been dear to us. Those are difficulties with which the Church has been faced since the very beginning, and they have not van-

ished in these latter days. That is why God asks us to be on the alert, to be vigilant, to stand fast in the truth as He has given us to see the truth. He calls on us to prove the spirits, whether they be of God.

There are other difficulties. "Iniquity shall abound." Sin, lawlessness shall increase to ever greater proportions. Who will deny that

Jesus here spoke the truth? Forty, fifty years ago, these evildoers practiced their vicious trade mostly by night; today they fare just as well by daylight. Greed, graft, adultery, divorce — who cares? Even by some churchmen, these are looked upon as necessary evils. They merely shrug their shoulders and

(Continued on page 281)

The Thirty-Third Synod Convention

Saginaw, Michigan, August 10-17, 1955

DELEGATES to this year's Synod Convention shortly before adjournment adopted this statement of its Floor Committee on Church Union:

"Out of love for the truth of Scripture we feel constrained to present the following resolution to this convention for final action in a recessed session in 1956:

Resolved, That whereas the Lutheran Church—Missouri Synod has created divisions and offenses by its official resolutions, policies and practices not in accord with Scripture, we, in obedience to the command of our Lord in Romans 16:17-18, terminate our fellowship with the Lutheran Church—Missouri Synod.

We recommend this course of action for the following reasons:

1. This resolution has far reaching spiritual consequences.
2. This continues to heed the Scriptural exhortations to patience and forbearance in love by giving the Lutheran Church—Missouri Synod opportunity to express itself in its 1956 convention."

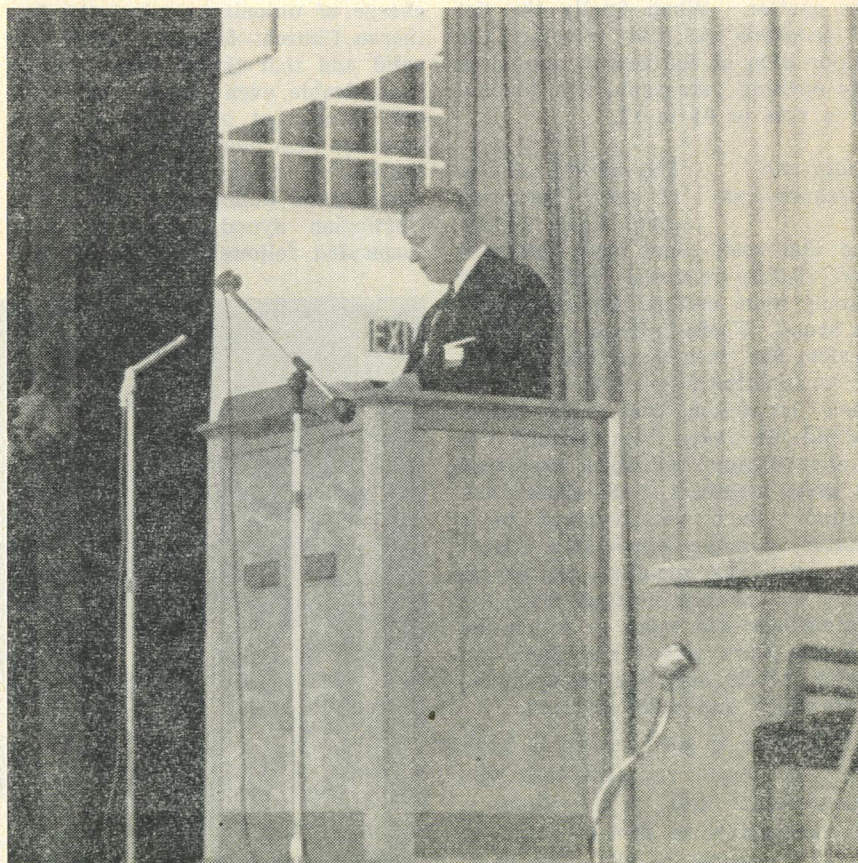
A Significant Resolution In this resolution Synod has charted a definite course it will follow in its dealings with its sister Synod in the Synodical Conference. This is the Wisconsin Synod's answer to the major question confronting its 1955 Convention.

A key point in this answer is the phrase, "for final action in a recessed session in 1956." In other words, there has been as yet no official termination of fellowship with the Lutheran Church—Missouri Synod. Instead, the same delegates who deliberated the matter this year are to meet in a special convention in 1956 to declare themselves on the resolution. The lapse of a year is to give the Lutheran Church—Missouri Synod, which has not met in convention since our Synod in 1953 charged it with "persistent adherence to its unionistic practices," a final opportunity to express itself on the matter in a synod convention.

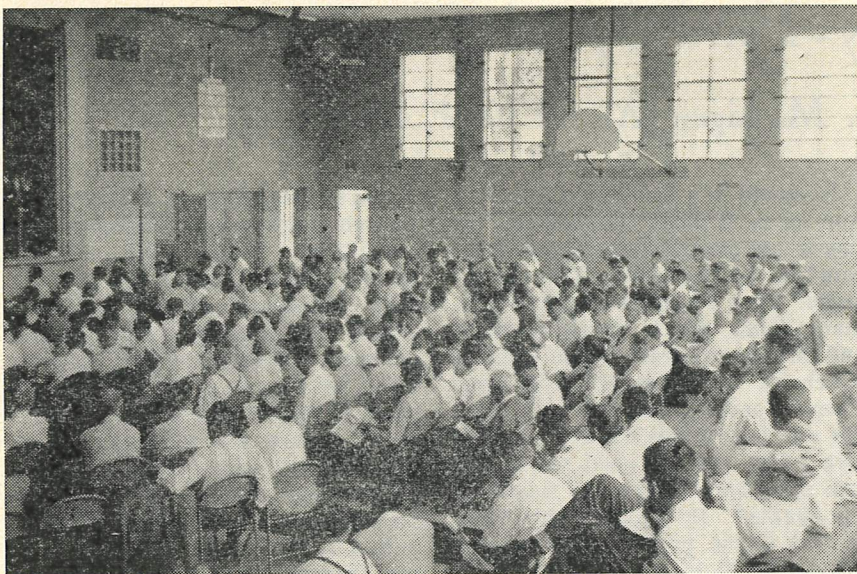
It should be noted that the resolution cites Romans 16:17-18 as the reason and basis for the action advocated in the resolution. The passage reads: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." By applying this Word of God to the present situation, the Wisconsin Synod declares publicly that it will and must, in obedience to the Lord, terminate fellowship with the Lutheran Church—Missouri Synod if there is no concrete evidence of a substantial change in the situation.

Careful Deliberation This action was taken only after intensive study and prolonged discussion. Prior to the Convention

Synod's Standing Committee on Church Union had recommended the resolution, "That with deepest sorrow, taking notice of the fact that the Lutheran Church—Missouri Synod is causing divisions and offences contrary to the doctrine which we have learned, we, in obedience to God's injunction to avoid such, declare the fellowship which we have had with said synod to be terminated." Up-to-the-minute reports on recent intersynodical committee meetings were evaluated for the Convention in a supplementary report of the Standing Committee. The Convention's Floor Committee of twenty-two members studied all pertinent reports and memorials. It held open hearings at which all interested persons could offer suggestions and state viewpoints. At one such hearing 183 people were in attendance. After seven days and nights of work the Floor Committee



The President's Report—"Truth cannot be retained unless error be rejected."



A group of the 250 delegates who deliberated long hours on the Father's business

presented its report consisting of a historical summary, a preamble, and a set of resolutions. Before floor debate began, delegates were given an evening to weigh the report in private deliberation and informal discussion. For a full morning and afternoon the Convention considered the matter. When finally the list of speakers was fully covered, the major item of the report, quoted in the opening paragraph, was adopted by a vote of 94 to 47.

Unity and Disagreement The saddest minutes of the Convention came when, following this vote, some forty delegates and visitors recorded their dissent, among them certain influential men in Synod. Those in dissent protested against the time lapse before action on terminating fellowship and voiced their conviction that such action should be taken immediately. A similar dissent had been registered by seven members of the Floor Committee. Such disagreement in a matter of major importance cannot but grieve all members of Synod. That was already obvious from the serious and sad tones in which the dissents were voiced and from the heavy hearts and depressed spirits with which they were received.

But there is good reason to hope that our Synod can live with this disagreement until, God willing, it can be resolved in 1956 by action of Synod agreeable to all. For there is still a broad base of unity and a

wide area of agreement. Even in action on the Floor Committee report there was evidence to that effect. The preamble, which reiterated the 1953 charges of our Synod and applied Romans 16:17-18, was unanimously adopted. All were firmly convinced and fully agreed that the charge of unionism against the Lutheran Church—Missouri Synod was valid and that the Romans passage is applicable, even though some could not agree that action be deferred until the next meeting of that synod. Convention delegates were cheered when Pastor Julian Anderson of the Norwegian Synod, which in June suspended fellowship with the Lu-

theran Church—Missouri Synod on the basis of Romans 16:17-18, declared his belief that there was essential agreement between his and our Synod, even if the resolutions were not identical.

Until the 1956 Synod In planning for 1956 the Convention instructed its officials to arrange for the recessed session and its Standing Committee on Church Union to evaluate all further developments in this field. Districts were asked to postpone and stagger their next year's conventions so that such evaluations might be presented to them. The recessed session of Synod is not to be held until the Districts have met.

A recommendation that a single, concise confession of our doctrine and practice in theses and antitheses pertinent to present day controversies be drawn up was referred to the General Synodical Committee for consideration and action.

Joint Mission endeavors will continue to receive our support. However, our Synod's participation in the present intersynodical committees discussing the controversies within the Synodical Conference was not renewed. What is needed, above all else, is the earnest prayer that the Lord may in His mercy rebuild the crumbling walls of the Synodical Conference Zion and lead His own to do His will.

Hearing and Studying the Word

To prepare and guide the delegates for their critical decisions, ample



Roll Call

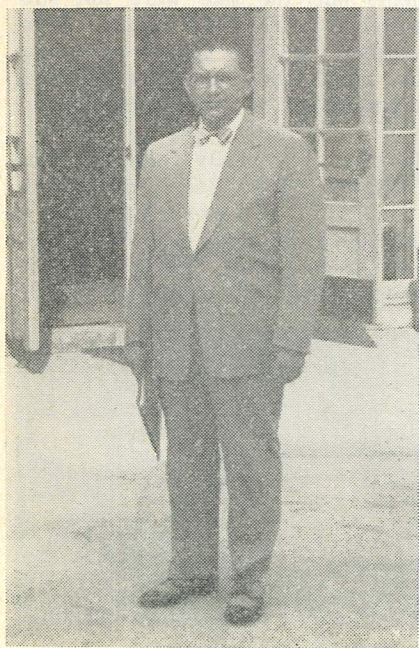
opportunity was provided for worship and doctrinal study.

Services The opening communion service was held at St. Paul Church in Saginaw. Pres. Carl Scheweppe of Dr. Martin Luther College preached on Matt. 24:11-14, encouraging the delegates to look to the Lord for strength and courage to meet the problems and evils of these last times.

Pastor O. Siegler, Northern Wisconsin District President, was the speaker at the closing service held in the convention meeting place, the Michigan Lutheran Seminary Auditorium. On the basis of Mark 14:26-28 and Luke 22:31-34 he extolled the faithfulness of the loving Lord in watching over his faithless disciples.

Speakers at Sunday services in Saginaw churches were: Pastor Dorn, Executive Secretary of the Japan Mission; Superintendent F. Uplegger of the Apache Indian Mission; Pastor K. Gurgel, General Mission Board Chairman; Pastor A. Mennicke, Executive Secretary of the Rhodesian Mission; and Missionary A. Habben of Lusaka, Northern Rhodesia, Africa.

Devotions Morning and afternoon convention sessions were opened with devotions, at which representatives of ten different de-



The Convention Host, Pastor C. Frey, President of Michigan Lutheran Seminary, Saginaw, Michigan

partments of Synod addressed the delegates in the interest of the special work of their department. These addresses, very often concerning themselves with the topic deliberated in the session that followed, supplied needed encouragement and guidance from the wellspring of the Word.

Essays An essay on 1 Cor. 9:19-22, "Being Made All Things To All Men," was read by Prof. W. Franzmann of Michigan Lutheran Seminary and was accepted by the Convention. The essayist demonstrated that the title was the greatest missionary's expression of self-denying love, an inspiring model and sure guide for us in bearing witness to Christ, but not a warrant for every form of so-called witness-bearing.

Pastor E. Arnold Sitz, Arizona-California District President, read an essay entitled, "Exercising Patience and Longsuffering." He asked the delegates to evaluate the patience they have shown in the current controversy in the light of the admonitions of Scripture. The Convention debated certain specific examples and historical judgments of the essayist.

A third essay assigned to Prof. D. Rhoda of Northwestern College could not be delivered. Instead, Vice-President I. Habeck read a paper on "What is Scriptural Doctrine?" He discussed the Scriptural use of the term, a definition suggested by his investigation, the need for care in formulating doctrinal statements, the sacredness of Scriptural doctrine, the need for a proper perspective, and the power of Scriptural doctrine. His essay was accepted.

President's Address President O. Naumann in his opening address based on 2 Tim. 4:1-5 urged the Synod to preach the Word in humility and zeal and to be grateful for the blessings of the Lord in our mission and educational endeavors. The Convention appreciated the address and endorsed the presidential report. Even more valuable than the efficient and impartial manner in which the president conducted difficult sessions were his frequent Bible-based encouragements to the delegates. No one in attendance will soon forget his words on "The Lord knoweth them that are his," his summary before the crucial vote was

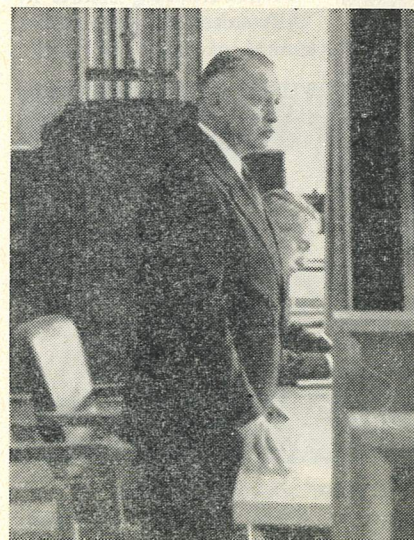
taken, or his closing remarks, "The work of the Convention is ended; the work of the Synod begins."

In the Field of Education

That the stress and strain to which our Synod is subjected in this time of controversy need not and does not prevent us from carrying on the work of the Lord and the Synod, is clearly indicated by the Convention's activity in the mission and educational fields. A complete report on missions is to be found on other pages. Here the report on our opportunities and advances in education should arouse in us great gratitude and increased zeal.

Buildings Construction of a chapel and a new recitation building at Northwestern College is to begin as soon as the site is cleared by the removal of the old recitation hall and the Dr. Ott residence. Synod wisely and unanimously agreed that the savings which can be effected by engaging contractors who are now on the grounds should not be forgone. Completion of the building fund collection now in progress will provide funds not yet available.

The grant for the Music Hall addition at Dr. Martin Luther College was increased from \$40,000 to \$72,000. The work will begin when building fund monies become available. Modest additions to the office at the Theological Seminary and to the dining hall at Mobridge were voted.



President O. J. Naumann declares the Thirty-third Convention of the Wisconsin Synod in session

Faculty Enlargements Seven new professorships were created at our training schools: three at Michigan Lutheran Seminary and two at Northwestern Lutheran Academy to make it possible to cut down the number of tutors and their teaching loads, one at Northwestern College to provide remedial instruction for entrants from public schools who are deficient in languages, and one at Dr. Martin Luther College to keep pace with the increased enrollment. These new professorships will be established and the necessary housing will be provided on a priority basis to be determined by the school heads as monies are available.

New Academies Synod has before it a long-range plan for establishing academies in outlying districts. In accord with this plan, provisions were made for the selection and acquisition of a site for a Nebraska academy. It is to be hoped that Synod members by increased gifts to the Lord will soon make it possible to break ground on the site selected.

Regretfully the Convention had to ask the Pacific Northwest and Arizona-California Districts to wait for favorable action on their requests for academies. The Arizona-California delegation's presentation of an opportunity to buy a school in the Tucson area was impressive, but the request had to be denied because of other commitments.

Teacher Training A proposed second teacher-training school at Milwaukee did not receive the endorsement of the Convention.



Floor Committee, No. 2
Pastor C. Frey (right), Chairman;
Pastor A. Buenger, Secretary.
This committee considered our relations with Lutheran Church—Missouri Synod.

Instead, it was decided to give immediate consideration to enlarging the facilities at Dr. Martin Luther College as a step in solving the perplexing problem of an inadequate supply of teachers for our parochial schools.

In the meantime the temporary emergency teacher-training program at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, is to function. Second-year students at New Ulm will also be used, as before, to fill vacancies in parochial schools.

Assistance To Private Lutheran High Schools Before entering Northwestern and Dr. Martin Luther College some students receive preparatory training at private high schools supported by Wisconsin Synod congregations. To encourage congregations in that work and to reward them for their efforts, Synod will pay the high school \$200 per year for each year a qualified student attends such a private high school. Furthermore, if the high school goes to the extra expense of providing adequate instruction in Latin and German that will qualify students for the ministerial course, Synod may further assist such a school.

Parish Education And Special Services A plan to expand the duties of the Board of Education so that all phases of full-time, part-time, and adult education might receive increased attention was referred to the Districts for study. Their findings are to be considered in the 1957 Synod Convention.

Two recently created agencies, the Board for Information and Stewardship and the Audio-Visual Aids Committee, have made significant contributions in the field of parish education. Their work was reviewed and endorsed.

The Spiritual Welfare Commission, which cares for members in military service, was given the additional assignment of assisting local congregations in providing spiritually for their young people who are enrolled at non-synodical conference schools of higher learning.

Periodicals The Convention commended the editors of our periodicals for their excellent work. At the same time it had to

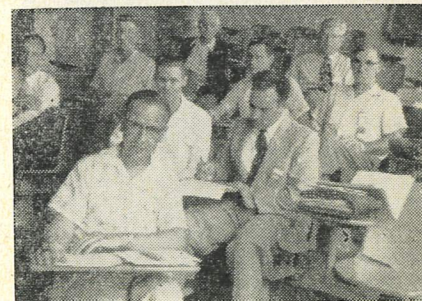
take note of a decrease in subscriptions and urge that concerted efforts be made to get these worthwhile periodicals into as many homes as possible. A decrease in the subscription list of the *Gemeinde-Blatt* is perhaps to be expected, but a loss of over 2000 *Northwestern Lutheran* subscriptions should give us cause for concern.

Financial Matters

Record Budget The annual budget for the next two years is set at the record figure of \$2,514,369.63. The previous budget was \$2,061,103.30. This 22 per cent increase is made necessary by growth in our schools and missions and is, therefore, a cause for joy, gratitude, and increased devotion to the Lord's cause.

Minimum Average Figure The budget figure less some \$300,000 of anticipated non-budgetary revenues and divided by the number of communicants in Synod yields the figure of \$9.98. How is it possible to have a minimum average contribution of that amount with an increased budget, if the old figure was also \$10? The answer is to be found in a new budget policy. Formerly the average contribution figure was set somewhat high to provide a cushion and the non-budget revenues from student board payments and the like were not subtracted from the total budget. Now, however, the \$10 figure represents the actual sum needed from each communicant to meet requirements.

Church Extension Fund By allowing the Board of Trustees to borrow up to \$400,000 to increase the Parsonage-Teacherage Fund, the Convention insured that all available Church



Floor Committee, No. 5
Foreground—Pastor M. Schwenzen, Chairman. This committee examined future educational policies

Extension Fund monies could be concentrated on the erection of chapels and would not be needed for houses. In addition, it urged all congregations to set aside a day in the church year for a special Church Extension Fund Collection and all pastors to encourage members to make bequests to the Fund.

Gift For Jesus Collection In this special collection more money (over \$1,000,000) has been gathered in less time (eighteen months) than ever before in Synod's history. But the collection is not yet completed in many places. Only one district, the Pacific Northwest, has actually achieved its goal. The work must soon be finished, so that all necessary funds for buildings at Watertown are available when needed and so that construction of the New Ulm Music Hall addition is not too long delayed.

Salaries The Convention showed its desire to grant generous raises to missionaries, professors, and teachers in mission fields. But when it became obvious that it could not adequately cope with all aspects of the intricate problem, it referred its desires to the Board of Trustees and General Synodical Committee for final action in October.

The Lost Million The treasurer's report shows that during the past two years the difference between collections and goals was over \$1,000,000. The Synod had a slight balance in its treasury on June 30 only because not all budget items voted were expended and because the non-budgetary revenues had not been considered when the minimum average contribution of \$10 was set. The lost million is the great tragedy of the past two years and sounds an earnest warning for the two ahead.

There dare be no discrepancy between performance and goal in the next years. The \$10 average is not padded. It represents the absolute need. Any failure to achieve it will hamper the Lord's work and will be a dissent from convention resolutions just as serious as those described elsewhere. What we need to remember is that our budget has increased by 22 per cent. Our individual contributions must increase at least by that amount. What we dare

not forget is the Lord's goodness to us.

Miscellaneous Items

Election result show that, in most cases, incumbents retained office. The president, Pastor O. Naumann, was re-elected on the first ballot. The vice-presidents are again Pastors I. Habeck and K. Krauss. The acting secretary, Pastor T. Sauer, is to continue in office. The Synod is grateful to several veteran officials who for one reason or another had to relinquish their posts.

The opening roll call showed 66 pastors, 22 teachers, 59 lay-delegates, and 68 advisory delegates present. Delegates were complimented for their faithful attendance by the Excuse Committee.

The Membership Committee proposed 16 congregations, 35 pastors, one professor, and 14 teachers for membership in Synod.

A lengthy protest against the official interpretation and application of the 1953 resolutions of Synod was read in an open hearing, studied in committee, disavowed in essential points by the Convention, and disposed of with the request that it be withdrawn.

The Northwestern Publishing House report was found to be very encouraging. Special reports on Social Security and student marriages were heard. A study of the student loss at our training schools was ordered.

The convention heard a statement by Dr. John Behnken, President of the Lutheran Church—Missouri Synod, in which he expressed the hope that a split in the Synodical Conference might be avoided. Dr. Kurth reported on the progress of the Synodical Conference Negro mission work. Mr. Aibong Okon brought greetings from the Nigerian Church. Pastor C. Golisch spoke on the work and needs of Bethesda Lutheran Home.

Greetings were received from and conveyed to numerous conventions of our brethren.

With the singing of "A Mighty Fortress," prayer, and benediction the Convention adjourned at 9:35 P. M., Wednesday, August 17. "The work of the Convention is ended; the work of the Synod begins."

E. C. FREDRICH.

MATTHEW 24:11-14

(Continued from page 276)

shirk whatever responsibility might have been theirs in a particular case. This spirit is contagious; otherwise the number of such evildoers would not multiply as it does, and who knows but what some who were once Christians fell into these same wicked ways just because they saw others transgress the laws of both God and man and come forth apparently unharmed by anyone.

There are other difficulties. "The love of many shall wax cold," of many who were once sound Christians, who perhaps still are Christians to some degree. The love of many shall wax cold, love of God, love of His unadulterated Truth, the determination to stand fast and to hold firmly to his divine revelation. Indifference toward everything divine that does not appeal to us, the shunning and the avoiding of those statements of Scripture restrict our activities and limit our associations. The love of many shall wax cold. They will seek the easier way, will try to console themselves with the idea that God probably didn't mean it just like that, that He didn't have the right conception of the problems of these latter days when He gave the Scriptures to mankind. They still bear the Christian name, they are still on the membership rolls of the church, but when we judge them by their spirit, their attitude, their works, which are the fruits of faith, we cannot help feeling that they are gradually going from cool to cold to colder.

But why be surprised? Jesus has told us that it will be like that. All this is the sign of His coming and of the end of the world. Now let each one seriously ask himself: "Is God here speaking about me? Is He describing my spiritual state? Am I partly responsible for the confessional and doctrinal indifference which is becoming ever more apparent in the church?" Isn't it the part of wisdom, therefore, that we most sincerely call upon Him to fan the flickering flames of faith so that they may yet endure unto the end?

Those are the difficulties. When we see so many of those who were once numbered among us and who together with us took an active part in the affairs of God, when we see so many of those who once vowed

fealty to the Savior, Jesus Christ, when we see so many of those now sitting where the scoffers sit and actually opposing our efforts; when we see so many of those about whom we feel that they ought to search the Scriptures more diligently, confess more fearlessly, pray more, give more of themselves to God's holy cause, and still they don't, then we, too, sometimes feel like giving up and saying, "What's the use." But God will not have it like that. He says, "No, no. Endure. Keep on fighting the good fight of faith. The difficulties may be great, but I, your God, have overcome them for you." And how?

First of all He sets before us a glorious promise. "He that shall endure unto the end, the same shall be saved." Endure, in the ordinary sense, is right. People call us all kinds of names for clinging to what they consider a dead book. They call us separatists, legalists, isolationists; yes, we are sometimes even called unpatriotic for refusing to join them in their useless endeavors to save the world. They have been saving it for as long

a time as we can remember, and if they keep on in that fashion, they will perhaps soon save it to such a degree that even they will dread the thought of living in it. But what of it? They may be having their good season now, if they want to call it that; we have ours too. Saved we shall be, saved from the tortures prepared for those who do not believe in Jesus Christ; saved from the clutches of the devil, who will be reaping a mighty harvest; saved in those mansions which the words of man can not describe; saved there where there shall be no more war or pestilence or sin or death, but everlasting joy and contentment, in the bosom of the Lamb. So then, let the false prophets preach; let iniquity abound; let the love of still more wax cold. We will stand fast.

How is that possible? Haven't we learned that of ourselves we can not come to Jesus Christ and believe in Him? That is true. But we read: "And the gospel of the kingdom shall be preached in all the world for a witness to all nations." That Gospel — we have it: the fountain

of living water, the bread of life. It creates faith, nourishes faith, sustains faith. It animates and vitalizes us and makes us able and willing to hold fast, let come what will.

Thus God has overcome all difficulties for us, and we need not battle like this forever. A blessed death, the hour of judgment, a crown of life.

The future may indeed look dark to us; we may quake and tremble as we approach it; we may even be close to despair at times, but when that becomes evident, let us cling to the word which God Himself has spoken, "He that shall endure unto the end, the same shall be saved." As we enter upon our deliberations here, let us always be conscious of this sure and certain promise of our gracious Father in heaven: "The same shall be saved." Then there will dwell within us the power that can come only from above; it will sanctify our actions and decisions; it will uphold us and fortify us in the doctrine that was once delivered unto the saints, and ours will be the crown of righteousness. Amen.

ETERNITY

Resurrection Of The Dead



Prof. J. Meyer

(Seventh continuation)

PAUL expressed his astonishment that some Corinthians accepted the resurrection of Christ and at the same time denied the hope of their own resurrection. If there is no resurrection, he said, then neither did Christ arise — because the very purpose of Christ's life, suffering, and death was to conquer death for

us, and to snatch death's victims out of his jaws. If there is no resurrection, then Christ failed in His endeavor, instead of winning the victory He went down in defeat, instead of rescuing us He Himself was swallowed up by death. — Thus to deny the doctrine of the resurrection is of the most far-reaching, disastrous consequences for the whole Gospel itself.

V. 14: "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

Note how Paul stresses the idea *vain*. He repeats the word in a most emphatic way: *vain* is our preaching, *vain* is your faith.

Take the resurrection out of the Gospel, and the Gospel is turned into an empty thing. It is an empty shell, from which the kernel is gone. There may be some high sounding phrases about a victorious life, there may be some beautiful words about love and peaceful co-existence —

but it is all hollow. In Greece there were various schools of philosophy — Paul met representatives of the two leading ones in Athens, the Epicureans and the Stoics — who spoke very much about happiness and the best way to attain it. The one school recommended enjoyment with moderation, the other demanded resignation to an inexorable fate. Both denied, and ridiculed, the idea of a resurrection. — Their wisdom was hollow, fine-sounding words without substance. The motto of the common people soon became: "Let us eat and drink, for tomorrow we die." — Take the hope of resurrection on the strength of Christ's work out of the Gospel, and the Gospel will sink to the same level. Vain, hollow.

Paul says, Our preaching is vain. Look at the strenuous efforts which Paul made in order to preach the Gospel. Look at the tiresome journeys he made, at the dangers to which he exposed himself, at the

painful sufferings which hostile people inflicted on him. Was the Gospel worth the price if Christ arose not from the dead? Vain! Christ announced Himself as the Savior of the world, but then He failed miserably in His endeavor, He could not save Himself. — Proclaiming a dead Savior is vain indeed.

And vain it is to trust in a dead Savior. The Corinthians accepted Paul's message. They found peace for their troubled conscience. Though the philosophers ridiculed the Gospel and the Jews bitterly opposed it, the Christians were willing to endure all this because of the rest which the Gospel had brought to their soul. But if Christ did not arise from the dead, then they no longer had any ground to stand on, their faith was caught in the quicksand. All the benefits which they had imagined to receive were nothing but a mirage. Their faith was vain, hollow, empty.

The matter is much more serious. To deny the resurrection of Christ is not only a mistake by which the whole Gospel is emptied of its content, it is a grievous offence against God, a sin which heaps guilt and condemnation on us.

V. 15: "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."

When Paul speaks about the death of Christ, he does not merely mean the fact that Jesus gave up the ghost; he always includes the full significance of His death. Else one might ask: What harm is there done if someone should say that God performed the miracle of bringing a dead person back to life, and then it turned out to be a false report? He did not raise anyone from the dead. What harm in that?

The case is different. This death was not an ordinary death, it was a sacrificial death, a ransom price for our sins. The sins of the world had been laid on Jesus. He was proclaimed as the Lamb of God which taketh away the sin of the world. He made His life a sacrifice, a sin-offering. By raising Him from the dead God proclaimed to all the world, to the holy angels, and to the devils, that there is not a single sin left unatoned in all the world, not a single sin that could be charged against any man. He declared that,

viewed in Christ, in His vicarious death, every former sinner now appeared in sparkling holiness. Preaching the Gospel of Christ's resurrection means preaching a Gospel of the forgiveness of sins. It means that all demands of God's righteousness have been fully met. God has nothing against us, and can have nothing against us.

What a blasphemy to teach that God has forgiven our sins for Jesus' sake, that His punitive righteousness has no longer any cause to be angry with us, *if Christ failed* to take away our sins, if He could not arise from death, if thus our sins still stand before God in all their uncovered heinousness! That would be giving the world a totally wrong, a most degrading picture of God. "Yea," Paul says, "and we are found false witnesses of God." To what severe punishment would Paul and all the others who preach the risen Christ expose themselves if Christ had not risen from the dead!

The Corinthians did not directly deny the resurrection of Christ, but they did so by implication, since they doubted the resurrection of the body as we confess it in the Third Article.

V. 16: "For if the dead rise not, then is not Christ raised."

Dire Consequences of Denying Christ's Resurrection

So far Paul had used only a negative word. He called the whole Gospel *empty and vain* if Christ's resurrection is eliminated. He had added what terrible judgment (that of being false witnesses against God) he and the other apostles of the risen Christ would bring upon themselves if the resurrection of Christ were a myth. Now, in v. 17-19, he carries out in detail what such a Gospel would mean for the Corinthians.

V. 17: "And if Christ be not raised, your faith is vain; ye are yet in your sins."

In this verse Paul again calls faith a vain thing, if it does not include the resurrection of Christ; but the Greek word which he here uses is different from the one he used in v. 14. The word which he there used for *vain* means that faith has nothing in it, it is hollow or empty. The word which he now uses in v. 17 means that faith *does not produce results*. Thus there is a difference in the viewpoint: the first

word looks at the content of faith, the second one looks at the fruit.

Paul mentions first the greatest disappointment which such a vain and unproductive faith has for us: "Ye are yet in your sins." Through faith we hope to receive the forgiveness of our sins; but a faith which does not include the resurrection of Christ cannot bring us relief from our sins, neither from their guilt nor from their power. Their guilt still condemns us, and their power dominates and enslaves us.

Such a fruitless faith is very deceptive; it holds out great promises, which it cannot fulfill. Paul illustrates this in a touching way by referring to our departed loved ones.

V. 18: "Then they also which are fallen asleep in Christ are perished."

A terrible thought. Their loved ones had accepted the Gospel. Because of their faith they were ready to endure the ridicule and hatred of Jew and Gentile. The time of their departure came. They commended their spirit into the hand of the Lord, and peacefully fell asleep. The Corinthians grieved over their departure, but they felt that their departed loved ones were safe in the hands of the Lord. But if Christ did not rise from the dead, then this is all an empty dream. There is no safety for their departed ones, they are lost, perished.

And the same fate awaits the survivors. Sooner or later death will overtake them also. And if Christ did not arise from the dead, then nothing but utter perdition will stare them in the face when they depart this life.

Such faith is indeed a vain and fruitless, a shamefully deceptive thing.

Paul has one more statement on the fruitlessness of such a faith in the following verse. We defer consideration to our next study.

(To be continued)

J. P. M.

TWENTY-FIFTH ANNIVERSARY

By the grace of God, Mrs. Arnold Tessmer faithfully served for twenty-five years as organist of Immanuel Ev. Lutheran Church of T. Eden, Brown Co., Minnesota. On June 5, after the morning church service, the congregation presented her with a gift in appreciation for her faithful services.

W. FRANK.

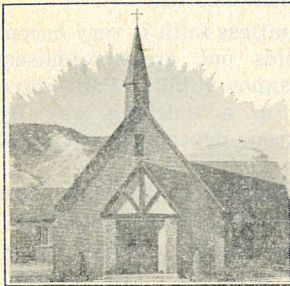


News from our Mission Fields

"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

THY KINGDOM COME — THY WILL BE DONE



CEEF

ACROSS the stage of our Synod's convention hall were these familiar petitions: **THY KINGDOM COME — THY WILL BE DONE.** Delegates representing 760 congregations were constantly reminded, by this keynote of the 33rd convention, that without Him, who taught us so to pray, we can do nothing even by the strength of a Synod. All that we prayed for and hoped to do our heavenly Father would have to graciously grant us by the power of His Word and His will as we continue in His Word.

Teach All Nations All Things

The reports heard on the convention floor from our missions at home and abroad reflected our Savior's Great Commission to teach all nations. Every district mission board chairman told of the challenge, opportunity, difficulty and blessing of our expanding home mission endeavor.

Encouraging reports were brought from our mission outposts in our foreign and heathen missions. From our youngest mission in Northern Rhodesia, Africa, came the welcome report of an open door and hunger for the Word. Missionary Habben had returned from the field to give us a personal and glowing account of the natives coming by the hundreds to receive the Bread of Life from the hands of our two missionaries in this unlimited field of mission endeavor.

We heard also from the other side of the globe how Missionary Tiefel is laying a sure foundation in our mission in Japan by translating our Catechism and Sunday School Lessons and studying the language intensively before launching out on a missionary program on the vast sea of humanity in Japan. Pastor Maas, just returned from Germany, spoke about our continued work in the Land of the Reformation in our Refugee Mission.



MISSIONARY HABBEN AT RHODESIAN DISPLAY

Mr. Asibong Okon, a member of our Church in Nigeria, expressed the gratitude of his people for the blessed Gospel we sent them in our Synodical Conference mission. His wonderful words of gratitude made us all happy to have had a part in this mission work among his people. He favored the convention by singing, Stand up for Jesus, in his native tongue.

Last but not least, Pastor Engel gave us his last report as Executive Secretary of our Apache Indian Mission, which has been called the outstanding Lutheran Indian Mission in the U.S.A. Also from Arizona came the report that our Spanish Mission in Tucson had just dedicated its new chapel. This will greatly facilitate the work of Missionary Winter who has pioneered our Spanish American mission work.



ASIBONG OKON
MEMBER OF OUR NIGERIAN
CHURCH

All of these mission reports from home and abroad reminded us of our solemn duty to teach all nations — to extend the kingdom. Likewise, the many hours of discussion on the convention floor on matters of doctrine and practice on the basis of God's Word reminded us that the great Commission also includes teaching them to observe all things whatsoever He commanded us. With that kind of mission endeavor we cannot fail, for our Lord has added His promise thereto: "Lo, I am with you always, even unto the end of the world."

Two Mission Boards

At this convention the new plan of separating the Home from the Foreign Mission Board became effective. Pastor Edgar Hoenecke of Plymouth, Michigan, was elected

chairman of our Foreign Mission Board. Pastor Karl Gurgel of Caledonia, Minnesota, was elected chairman of the Home Mission Board.

Church Extension Plea Heeded

The plea of our depleted Church Extension Fund was heeded by the adoption of several resolutions which will assure the C.E.F. of more than \$350,000 during the fiscal year of 1955-56. It was resolved to return \$277,000 to the C.E.F. that had been used for parsonages before our new parsonage plan became effective. This will be returned as members loan money to the Parsonage Plan Fund. To this first amount it was decided to add the John Koepsell Bequest of \$70,000. Furthermore it was resolved that our congregations be encouraged to set aside a day each year for a Church Extension Fund offering.

As a result of this anticipated increase in the C.E.F., the loan applications on the old priority list amounting to \$169,000 will be quickly processed. The General Mission Board added \$190,295 in loan applications for chapels, schools and lots to the priority list. Other requests for loans amounting to \$233,500 had to be deferred at this time. Thus the total present demand on our C.E.F. amounts to \$593,295.00. This great need of the C.E.F., plus the wonderful thought that this money is used over and over again to help missions with their building programs, ought to encourage many more of our members to make bequests to our Church Extension Fund.

Salary Increases

A committee appointed to study the salary question presented a plan for a new salary code for our missionaries. The study revealed that the salaries of 249 pastors in self-supporting congregations ranged from \$150 to \$400 per month. The average salary was found to be \$270.50 per month. On the basis of this survey the convention established the new salary code. The missionary's salary would begin at \$250.00 per month and male teacher's at \$235.00. Added to this would be child benefits of \$10.00 per child to the age of 18 years. Also, a missionary is to receive an annual increase of \$2.00 a month per year in service up to 12½ years. A car allowance was also included in the new salary code.

(To be continued)

W. R. HOYER.

Address Of Welcome To The Convention

PROFESSOR OTTO J. R. HOENECKE

In Jesus' Name, Amen.

Our text: 2 Timothy 1:13 — "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

Dear Brethren from far and near:

Once more, as we have done in the folder which you have in your hands, we of Michigan Lutheran Seminary extend to you a hearty welcome to our city and institution. We have endeavored to make your stay in our midst as pleasant as possible for you, and



Prof. O. J. R. Hoenecke

hope that you will enjoy it. May the gracious Lord bless your sojourn here in all respects! May He give you His Spirit, the Holy Ghost, in fullest measure for the momentous decisions which you will have to make in these days! May He grant you wisdom, willingness, and courage to hold fast the form of sound words, as we are admonished in our text!

The sound words, bear it in mind, are not only the nucleus of the Gospel, righteousness and salvation in Christ by grace through faith, but each and every truth that is expressed in Holy Scriptures. Even if these truths are not a logical system, yet a denial of the seemingly most unimportant one of them or an attempt to circumvent it by specious arguments indicates a change of attitude towards Scriptures. Just as in keeping the whole Law and sinning in one precept makes a person guilty of the whole, so the tampering with a single Biblical truth is a departure from the whole pattern of sound words. When one stone in a structure becomes loose and tumbles down, soon others follow in ever quicker

succession. Likewise, when one doctrine is questioned, soon other heresies are suffered to go on unchallenged.

We are admonished to hold fast the form, the pattern of sound words in faith and in love. — In faith, and that is in first place by trusting solely in Christ and His righteousness for our eternal salvation, but also by not wavering in the conviction that our proclaiming of the sound words will finally bear its fruit. Even if all appearances seem to contradict it, yet, in His way, God will not let our preaching be in vain.

So let us hold fast the sound words in faith and in love, a love as Paul describes it in 1 Corinthians 13:4-8, "Charity (love) suffereth long, and is kind; charity envieth not; charity vaungeth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

May the gracious Lord, who has led our Synod from unionism to a firm holding fast the form of sound words, grant that our Synod may continue on this path for generations and generations to come! Amen!

GOLDEN WEDDING ANNIVERSARY

On June 6, 1955, Mr. and Mrs. Albert F. Engel of Friedens Ev. Lutheran Church, Bonduel, Wisconsin, were privileged by the mercy of God to reach their golden wedding day. A special celebration was held on June 18 in the presence of family members and friends, at which time the undersigned addressed the jubilarians on the basis of Psalm 103:1-2. As a special thank-offering to the Lord, Mr. and Mrs. Engel contributed \$468.16 into the Mission Treasury, because that was the balance of their congregation's minimum share toward the Synod Building Fund. May the faithful Lord continue to keep them in His grace until they enter their eternal home in heaven!

ERWIN SCHEWE.

Let Us Complete The Collection Now!

NINE months and a year ago we set out to gather in a "Gift for Jesus" of \$1,150,000.00. We have reached \$1,050,000.00. Since we began the collection, December 13, 1953, building costs have advanced, so that we need approximately \$250,000.00 more to complete our building program.

Michigan Lutheran Seminary has its much needed kitchen and dining hall. The delegates to our recent convention were able to enjoy the improved facilities.

Northwestern received permission at the convention to go ahead with the remaining two buildings, the chapel and the recitation building.

Dr. Martin Luther College was asked to wait for its addition to the music hall until the money is available.

It is up to us to make those monies available **NOW**. Let those congregations — there still are a few — who have not been able to get started on this building fund collection, get started **NOW**. Let those who have not completed it, complete it **NOW**. Let those who have completed it, give their members another opportunity to help complete the collection **NOW**.

Let us complete the collection now! We need those buildings **NOW**. Next year may be too late! Our Lord is opening one door after another where He indicates that He wants us to go to work. Are we really truthful when we tell Him: "We appreciate those open doors, Lord; we would like very much to enter, but we have neither the manpower nor the money"? The truth of the matter is that we have both the manpower and the money. He has given us both. We have been turning away applicants, especially at Dr. Martin Luther College, because we did not have the facilities to take care of them. God gave us the money, but we have not given Him His proportionate share. The million plus collected thus far, together with our current contributions for Synodical needs and our contributions for home purposes, is a far cry from a proportionate return for the hundreds of millions of dollars our heavenly Father has showered upon the 222,862 communicant members of our Synod. Just a few moments of

reflection along these lines will move us to complete the collection **NOW** as a thank-offering to Him for His bountiful goodness and mercy.

Let us complete the collection now! We may not always have such a marvelous opportunity to build the kingdom. God has indeed been gracious to us. We live in a land of plenty. We have enjoyed religious freedom ever since our founding fathers set foot on this soil. We have freedom of speech, press, and assembly. Throughout the years our heavenly Father has defended us from all calamities by fire and water, from war and pestilence, from scarcity and famine. He has answered our prayers, protected and prospered every one in his appropriate calling, and caused all useful arts to flourish among us. And His most precious gift: He has preserved unto us in their purity His saving Word and the sacred ordinances of His house. As a thank you for all these blessings, should we not be willing and ready to complete the collection **NOW**?

Let us complete the collection now! Dr. Martin Luther College needs that addition to the music hall **NOW**. In order to produce good organists and pianists there must be adequate facilities for practice and lesson periods. As we look at the crowded schedule, the reduced time for practice periods, and the reduced number of practice periods for each student in order to give every one a chance, we marvel that the students get as much music as they do. Let us remedy this situation by completing the collection **NOW**.

Let us complete the collection now! We are so close to our goal. It would be a shame if we let it drag along another year or two. Just a dollar more from each communicant will give Dr. Martin Luther College the "go sign." Let us not keep D.M.L.C. waiting. **LET US COMPLETE THE COLLECTION NOW!**

J. C. DAHLKE, *Chairman*
Special Building Fund Collection.

TWENTY-FIFTH ANNIVERSARY

On July 10, the members of St. Peter Lutheran Church, Eldorado, Wisconsin, and St. Paul Lutheran Church, R. 1, Van Dyne, Wisconsin,

The Northwestern Lutheran

surprised Pastor W. A. Wojahn with a celebration arranged during his vacation in observance of the 25th anniversary of his pastorate in that parish.

A special service was held in the afternoon in St. Paul Lutheran Church with the undersigned serving as liturgist and Pastor Harold Kleinhans of Oshkosh, Visitor of the Winnebago Pastoral Conference, delivering the sermon based on Psalm 116:13. Looking back, Pastor Kleinhans used the occasion to remind the jubilarian how in his instance this Scripture was fulfilled through the faithful preaching of God's Word under the blessing of our heavenly Father, and how in gratitude the jubilarian now looks to the future with only one hope and one prayer: to continue in faithful witnessing to "take the cup of salvation, and call upon the name of the Lord." He will be able to do this by following in the footsteps of our Savior, whose ministry was marked by humility, love for the lost, and patience, leaving all judgment to Him who judgeth righteously. The speaker encouraged the members of the parish to honor their pastor as God's gift and to make his ministry among them pleasant by showing him love and kindness. Pastor Bernard Kuschel of North Fond du Lac, confirmed by Pastor Wojahn in a former charge, also made a brief address. Both congregations presented gifts to Pastor and Mrs. Wojahn, who has been organist at the two churches for twenty-five years. Women of the parish served refreshments on the lawn at the church following the service.

Before accepting the call to his present pastorate, Pastor Wojahn served a parish at Coleman, Wisconsin, for 16 years, bringing his total years in the ministry to 41.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3.

W. WEISSGERBER.

TWENTY-FIFTH ANNIVERSARY

On Sunday, June 26, 1955, St. John Lutheran Church of Berne, Michigan, surprised the Reverend and Mrs. Fred Schroeder with a church service, and a reception afterward in celebration of the 25th anniversary of Pastor Schroeder's ordination and

of the 25th wedding anniversary of the pastor and his wife.

The undersigned served as liturgist and Pastor Edmund Leyrer of Elkton, Michigan, preached the anniversary sermon at the service.

Many expressions of continued happiness and blessing were extended and a purse was presented by the congregation and the Ladies Aid Society at the reception presided over by Prof. Werner Franzmann of Michigan Lutheran Seminary, Saginaw Michigan.

CARL H. MILLER.

TWENTY-FIFTH ANNIVERSARY

It was on August 10, 1930, that the Rev. O. J. Eckert was installed as a pastor of St. Paul Lutheran Church, Saginaw, Michigan. On August 7 of this year the members of the congregation observed the 25th anniversary of his pastorate in their midst. A special anniversary service was held in the evening. A former classmate of the jubilarian, Pastor Kurt Timmel of Watertown, Wisconsin, delivered the sermon. He addressed the assembly on: "The Joys and Triumphs of the Lord's Work." The undersigned, the associate pastor, served as liturgist. The church choir under the direction of Teacher Edgar Backer rendered two selections: "A Faithful Shepherd is my Lord" and "O Come, Ye People of the Lord." The latter selection was composed by Pastor Eckert for the centennial celebration of St. Paul Church in 1951.

After the service a social hour was enjoyed in the church basement by the members and friends of the congregation. Pastor Eckert was presented with a substantial purse by the congregation in appreciation of his many years of faithful service. Mrs. Eckert was also remembered with a personal gift.

May the Lord of the Church grant unto His servant the health and ability to serve Him many more years!

R. A. GENSMER.

CORRECTION AND EXPLANATION

An announcement under the title **SOFT BALL TOURNAMENT** appeared in the last issue of the "Northwestern Lutheran." The editor does

not know how this announcement got into the "Northwestern Lutheran" nor is he able to trace its source. We want to assure our readers that we are sorry for the mistake. We hope it may not happen again.

Ed.

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN DISTRICT PASTORAL CONFERENCE

D. v., the Northern Wisconsin District Pastoral Conference of the Joint Synod of Wisconsin and Other States will meet September 26 and 27, 1955 (noon to noon), at Zion Ev. Lutheran Church, Rhinelander, Wisconsin, Erwin Scharf, host pastor.

Communion services September 26, 7:30 p. m. Preacher Rev. H. E. Wicke.

Essays: Table of Duties, Rev. T. J. Mittelstaedt; How Can the Office of Conference Visitor Be Best Utilized to Benefit Both Pastor and Congregation? Rev. F. A. Reier. F. A. REIER, Secretary.

RED WING DELEGATE CONFERENCE

Date: Tuesday, August 30, 1955. Place: Grace Lutheran Church, Oronoco, Minnesota, G. A. Fuerstenau, host pastor. Time: 9:00 a. m.

The Conference will begin with the celebration of Holy Communion for the pastors. Nathanael Luetke, speaker, Herbert Muenkel, alternate.

The business of the conference will be to hear the reports of the delegates who attended the Joint Synod Conference at Saginaw.

Kindly announce to the host pastor for yourself and the number of delegates you will bring with you.

NORMAN E. SAUER, Secretary.

NEW ULM DELEGATE CONFERENCE

Date: Tuesday, September 13, 1955. Place: St. Peter Ev. Lutheran Church, Balaton, Minnesota. Time: 9:30 a. m.

The reports of the delegates who attended the Joint Synod Convention will be heard.

Kindly announce yourself and delegates to the host pastor, Robert L. Schumann. RALPH UNKE, Secretary.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet on August 29, 10:00 a. m., at St. Paul Lutheran Church, Wisconsin Rapids, Wisconsin.

D. W. MEIER, Secretary.

MANKATO CIRCUIT PASTORAL DELEGATE CONFERENCE

Time: September 25, 2:30 to 5:45 p. m. Place: Jordan, Minnesota, St. Paul Lutheran Church, L. F. Brandes, pastor.

Agenda: Report of Synod Convention by the delegates. Election of visiting elder and secretaries.

There will be no arrangements for meals according to conference resolution.

MARTIN BIRKHOLZ, Secretary.

SOUTHEASTERN PASTOR AND DELEGATE CONFERENCE MICHIGAN DISTRICT

Place: Plymouth, Michigan, Pastor Edgar Hoenecke, host pastor.

Date: September 19 and 20, 1955.

Time: 10:00 a. m.

There will be a Communion Service in the evening of September 19.

All pastors and delegates are asked to please notify the host pastor as soon as possible for lodging and meals.

WERNOR E. WAGNER, Secretary.

PASTORAL CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Mt. Olive, 6th and Parmenter, Lamar, Colorado; H. Witt, pastor.

Time: Monday, September 19, 1:30 p. to Wednesday, September 21, 3:00 p. m.

Papers: The Pastor as Public Ministrant, A. Siffring; Lay Participation in Church Work, E. C. Kuehl; O. T. Continuing Exegesis, N. Luetke; N. T. Continuing Exegesis, W. Schaller, Jr.; Exegesis 1 Timothy 4, Ph. Lehmann; The Doctrine of the Antichrist as taught in Our Confessions, A. C. Baumann.

Preacher: A. Sippert.

Please announce to local pastor, if you cannot attend.

A. SIPPERT, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

September 20, Barre Mills; H. Paustian, pastor.

9:00 Communion Service, A. Stuebs, preacher (A. Werner).

10:00 Preliminary Business.

10:15 Exegesis, Col. 4, L. Schroeder

(Titus 2, W. Paustian).

11:30 Report of Finance Secretary.

1:15 Official Business, Visitor P. Kuske.

1:45 How to Counteract the Insidious Influence of Roman Catholic Propaganda, A. Winter (Sermon Study for the Third Sunday in Advent, H. Meyer).

3:10 Round Table: Marriage Counselling, H. Kirchner.

3:45 Casuistry.

4:15 Business.

R. C. BIESMANN, Secretary.

MILWAUKEE CITY PASTORAL CONFERENCE

September 21, at the Northwestern Publishing House Auditorium. Communion Service at Atonement Lutheran Church at 9:00 a. m., H. Cares, sermon.

Program: Exegesis of Hebrews 3, J. De Galley; Report on Joint Synod meeting; Soren Kierkegaard, Some Centennial Remarks, James P. Schaefer.

JAMES P. SCHAEFER, Secretary.

RHINELANDER PASTORAL CONFERENCE

Place: Bethany Lutheran Church, Bruce Crossing, Michigan, F. Bergfeld, host pastor.

Date: September 6 to 7, 1955.

Speaker: H. P. Bauer; alternate: G. Bunde. Program: Exegesis of Rom. 2:1-16, C. Schlei; Exegesis of Eph. 1, F. Bergfeld; Art. V of Augsburg Confession, G. Bunde; Stewardship, W. Schumann; Appraisal of Lutheran Burial Practices, H. Bauer.

The conference will open with the noon meal on Tuesday, September 6. Pastors please note that this is 12 noon, E. S. T.

C. SCHLEI, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE MINNESOTA DISTRICT

Date: September 20-21, 1955.

Place: Calvary Ev. Lutheran Church, Glenwood, Minnesota, F. E. Stern, host pastor. Time: 10:00 a. m.

Preacher: H. C. Duellmeier; O. Engel, alternate.

Essays: Exegesis of Matt. 10:16-21, P. Janke; Names of God in the O. T., G. Geiger; Conscience, J. Raabe.

Announce to host pastor.

M. H. HANKE, Secretary.

PASTOR - DELEGATE CONFERENCE NORTHERN CONFERENCE OF THE MICHIGAN DISTRICT

Date: September 19-20, 1955.

Place: St. John Church, Hemlock, Michigan. Time: Communion Service at 9 a. m.

Preacher: Otto Drevlow; substitute, H. Eckert.

Delegates: Present first day only. Lodging and excuses: Notify Pastor O. Drevlow, Route 1, Hemlock, Michigan.

A. CLEMENT, Secretary.

CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE

Date: Sunday, September 25, 1955.

Time: 2:00 p. m.

Place: St. Paul Lutheran Church, Bloomer, Wisconsin, E. Prenzl, Jr., host pastor.

Program: Report of Delegates who attended the Joint Synod sessions at Saginaw; Two practical papers, "Gambling in the Light of Scripture," T. Zarembo; "What Does It Mean to Belong To A Synod," H. Schaller.

E. J. C. PRENZLOW, JR., Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

Time: September 15, 1955, 2 p. m.
Place: Zion Lutheran Church, Essig, Minnesota, Dr. P. Spaude, host pastor.
Schedule: The report of our delegates to Saginaw.
G. F. ZIMMERMANN, Secretary.

SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Date: September 26 and 27, 1955, 10:00 a. m.
Place: First Ev. Lutheran Church, 12th and P Streets, Aurora, Nebraska.
Papers: Exegesis of Galatians 3:15-26, R. Hoenecke; Divinity of the Call, Pastor and Teacher, cont., G. Eckert; Art. XIII, Augsburg Confession, M. Burk; Differences in the Synodical Conference on the Doctrine of the Church and Ministry, W. Hoyer.
Reports: Synod Convention, Academy Committee, Mission Board, Board of Education, Financial, Periodicals.
Speaker: M. Burk; alternate, R. Hoenecke.
Please notify the host pastor, H. Kruschel, if you desire lodging.
H. KRUSCHEL, Secretary.

PACIFIC NORTHWEST PASTORAL CONFERENCE

Date: September 20-22, 1955.
Place: Snoqualmie, Washington, Wm. Lueckel, pastor.
Preacher: M. Witt (R. Dommer).
Homiletical treatise: John 15:18-25, P. Nitz.
N. T. Exegesis: Jonah, N. Menke.
General: An evaluation of the principles governing new trends in the Lutheran Church, G. Sydow; Report of the Synodical convention; Social Security for pastors.
G. FRANZMANN, Secretary.

WISCONSIN RIVER — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The Wisconsin River — Chippewa River Valley Pastoral Conference will meet September 20 to 22 at St. Peter Lutheran Church, Town of McMillan, Rt. 4, Marshfield, Wisconsin. The sessions will begin at 10:00 a. m. on the 20th. A special communion service will be held on the evening of the 20th.
ALFRED O. PAUTSCH, Secretary.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

Place: St. Paul, Tn. Lomira, Wisconsin.
H. Heckendorf, pastor.
Time: Tuesday, October 4, 9:30 a. m. to October 5, 1955.
Preacher: Gawrisch (Gilbert).
Papers: Henning; 1 Cor. 2; Mielke; 1 Cor. 3; Schink; Genesis; Schaar: How should a Congregation and Pastor deal with an Excommunicated Person?; Pankov: An Evaluation of the Catechism Revision; Gilbert: Revelation; Press: Veterans' Organizations; The Historical Background of the Formula of Concord.
Please announce to host pastor.
W. F. SCHINK, Secretary.

SOUTHERN PASTORAL CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Conference will meet at First Lutheran Church, Racine, Wisconsin, October 18 and 19, opening session at 10:00 a. m.
Preacher: F. Naumann; alternate, A. Nicolaus.
Please address requests for accommodations to the host pastor, R. Pope.
Essays: Philippians 1, A. Fischer; Philippians 2, F. Schulz; Book Review, W. Lehmann; A Study of the Fundamental Doctrines in the R.S.V., R. Pope; Chrysostom, R. Otto; When is reconfirmation necessary?, C. Leyrer; Practical Helps for Mission Stewardship, A. Nicolaus; The Ministry of the Keys as it Pertains to Pastoral Conferences, D. Kuehl.
H. KAESMEYER, Secretary.

GADSDEN PASTORAL CONFERENCE

Gadsden Pastoral Conference of Arizona-California District will convene on Monday, September 26, 1955, beginning at 9 a. m., at Casa Grande with Pastor M. Putz, host pastor.

Essays: Proper Age for Confirmation of Children and Importance of a Solid Foundation in the Confirmation Class, P. Hevni;

Faith Once Delivered to the Saints — Jude, R. Hochmuth; Do Signs of the Times Point to Proximity of Judgment Day?, A. Sitz; Model Reformation Sermon, J. Gerlach; Exegesis and Implications of Hosea 6:6 (Matthew 12:7), M. Putz.
V. WINTER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will be held at St. Peter Lutheran Church, Stambaugh, Michigan, on October 11 and 12, 1955. Rev. George Tiefel, host. The following topics are assigned:

Exegesis of 2 Cor. 5 (continued), W. Henning; When Do We Use A Figurative Interpretation of Scripture, T. Thurow; The Faithful Pastor's Duty in Dealing With Lodge Members in the Christian Congregation, A. Gentz; Is It Advisable for A Pastor to Visit in His Former Parish?, T. Hoffmann; Exegesis of Genesis 23, R. Mueller; To What Extent Was the Person of Christ Revealed to the Faithful of the Old Testament?, G. Schaller; Sermon Study on Matthew 11: 12-15, A. Hellmann.

The following substitute assignments shall be ready for use in either Tuesday's or Wednesday's program:

Exegesis of 2 Cor. 6, H. Scherf; Exegesis of Genesis 24, J. Ruege; Suspension and Excommunication, G. Tiefel; Why Are Oaths Objectionable?, K. Geyer; The "Heroes of Faith" Are Not Portrayed in Scripture As Men That Were Perfect, W. Lutz; The Need for A Christian Day School in the Work of the Church, E. Albrecht.

Evening service on October 11, with Holy Communion, preacher, A. Gentz.

W. L. HENNING, Secretary.

SCHOOL OPENING

NORTHWESTERN LUTHERAN ACADEMY

Northwestern Lutheran Academy will open the new school year on Tuesday, September 6, with a service at 2:00 p. m. Parents of our students and friends are heartily invited to attend.

R. A. FENSKE.

DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The new school year at Dr. Martin Luther College opens on September 6, Tuesday, at 8:30. Registration begins at 9 o'clock on the day before.

C. L. SCHWEPPE.

MICHIGAN LUTHERAN SEMINARY

Michigan Lutheran Seminary will open its forty-sixth school year with a service at 2:00 p. m. on Tuesday, September 6. Students may register Monday afternoon and evening, Tuesday morning, and Tuesday afternoon after the service.

The dormitories will NOT be ready for occupancy until Monday, September 5. The first meal served in the new school year will be supper on Monday, September 5.
CONRAD FREY.

APPOINTMENTS

Pastor Gerhard Fischer, Helenville, Wisconsin, has been appointed to the District Board of Student Support to replace Pastor Kurt Eggert, who has moved into another District.

Pastor A. Schewe, Neillsville, Wisconsin, has been appointed to the District Mission Board for the unexpired term of Pastor Gerhard Horn, who has accepted a call as Dean of Men at Northwestern College and has therefore resigned from the Mission Board.

H. C. NITZ, President,
Western Wisconsin District.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Albrecht, G. Jerome, as pastor of Trinity Ev. Lutheran Church, Eugene, Oregon, by Lee Sabrowsky; August 7, 1955.

Biedenbender, Kermit, as pastor of St. James Ev. Lutheran Church, Tolstoy, South Dakota, by W. Schuetze; Seventh Sunday after Trinity, July 24, 1955.

Cares, Gerhardt F., as pastor of Zion Lutheran Church, Burt, North Dakota, and Immanuel Lutheran Church, Elgin, North Dakota, and St. Luke Lutheran Church, Leith, North Dakota, by H. Cares; assisted by H. Johne; Seventh Sunday after Trinity, July 24, 1955.

Neumann, Wilbert, as pastor of Immanuel Lutheran Church, Washington, Iowa, by W. A. Wietzke; assisted by G. E. Neumann, L. Schmidt, M. Weishan, M. Zank; July 17, 1955.

Reiter, Clare L., as pastor in St. Paul Congregation, Argo Twp., White, South Dakota, by H. A. Witte; assisted by Prof. W. Ten Broek and C. Hanson; July 17, 1955.

Voss, Robert J., as assistant pastor in Siloah Lutheran Church, Milwaukee, Wisconsin, by P. J. Burkholz; assisted by A. J. Halboth, L. M. Voss, W. O. Pless and R. P. Krause; August 21, 1955.

Teacher

Dorn, Howard as teacher in St. Mark-Trinity Christian Day School, Watertown, Wisconsin, by K. Timmel; Eleventh Sunday after Trinity, August 21, 1955.

CHANGE OF ADDRESS

Pastors

Albrecht, G. Jerome, 1885 Garfield Street, Eugene, Oregon.

Pankov, Wm. F., 1225 N. 15th Street, Sheboygan, Wisconsin.

Teacher

Dorn, Howard, 604 Cady Street, Watertown, Wisconsin.

MISSION FESTIVALS

Second Sunday after Trinity

St. John Church, Dempster, South Dakota. Offering: \$197.75. H. A. Witte, pastor.

Third Sunday after Trinity

Immanuel Church, Hadar, Nebraska. Offering: \$1,220.56. H. H. Spaude, pastor.

Seventh Sunday after Trinity

Zion Church, Elroy, Wisconsin. Offering: \$200.51. H. G. Meyer, pastor.

Tenth Sunday after Trinity

St. John Church, Nodine, Minnesota. Offering: \$807.92. R. A. Kettenacker, pastor.

38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
Burlington
Wisconsin
Oct 1955